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548 dark and quiet. After 9 o'clock the market-place and the streets are almost deserted.

361 But let us return to our daylight inspection of the town: we were standing at the crossing of the four main streets of Bida. Turn to the
363 north, and you come to *ldlemi*, the strangers' quarter of Bida, where Hausa and Yoruba are living in houses and huts built in their own tribal style and fashion. They are traders by profession, and shops and stalls line the long road to the north gate—shops in which you can buy everything at every hour of the day, from native food to a European wrist-watch, from the powders and amulets of the Hausa medicine-man to brass buttons or bicycle spare parts offered for sale in a Yoruba man's shop. The road to the east bridges a stream and a stretch of marsh-land that runs across the town, with its fields of rice and sugar-cane; it runs past another quarter of brass-smiths, skirts the quarter of the *masagá*, the Bida glass-makers, and leaves the town by the Badeggi gate, so called
● [446] after a village thirteen miles from Bida on the small rickety railway line (the oldest railway line in Nigeria) which links Baro on the Niger with Minna on the main line of the Nigerian Railway. The south road crosses another stream, with yellowish, dirty water in which children are bathing, grooms watering horses, and women washing their clothes and cleaning pots and pans. It runs on through a thickly populated part of the town, past a beautiful old mosque perched precariously on the edge of a deep trench; another day-market, and another royal residence. Another weavers' quarter, and another group of blacksmiths. Old Bida and New Bida mix for a while: still inside the town walls are Prison and Hospital; on the other side the Native Administration Workshops and the Middle School. And beyond this, the European Reservation, the Government Offices, and then open fields and farms.

361 This, then, is Bida. Like all large towns it is both more and less than one community. More, in that contacts, communications, and forms of intercourse stretch far beyond the town boundaries; and less, in that within the town walls of Bida there exists a vast number of different, almost independent, strata and 'areas of common life'. Some, perhaps the weakest and least tenacious, are defined by tribal origin. The social differentiation of rich and poor, of social status and political rank, create others—strata in which life is lived in different fashion, in which different values are valid and different patterns of behaviour accepted as normal. But we have also observed the division of the town into three large districts, almost exact copies of each other, each with its day-market, its quarter of craftsmen, and its royal residence. The three districts are separated, geographically, by the two streams which run through Bida, and they are spoken of as three *ekpā*, 'banks', and given the name of the royal house that stands on their ground. Here we deal with units of a different order: they represent political factions, organizations of partisanship and patronage, which cut across the other social, cultural, and tribal strata. They reflect specific political and economic interests, they are vested, ultimately, in that paramount political organization, the state. But that we shall understand more clearly as this description proceeds.

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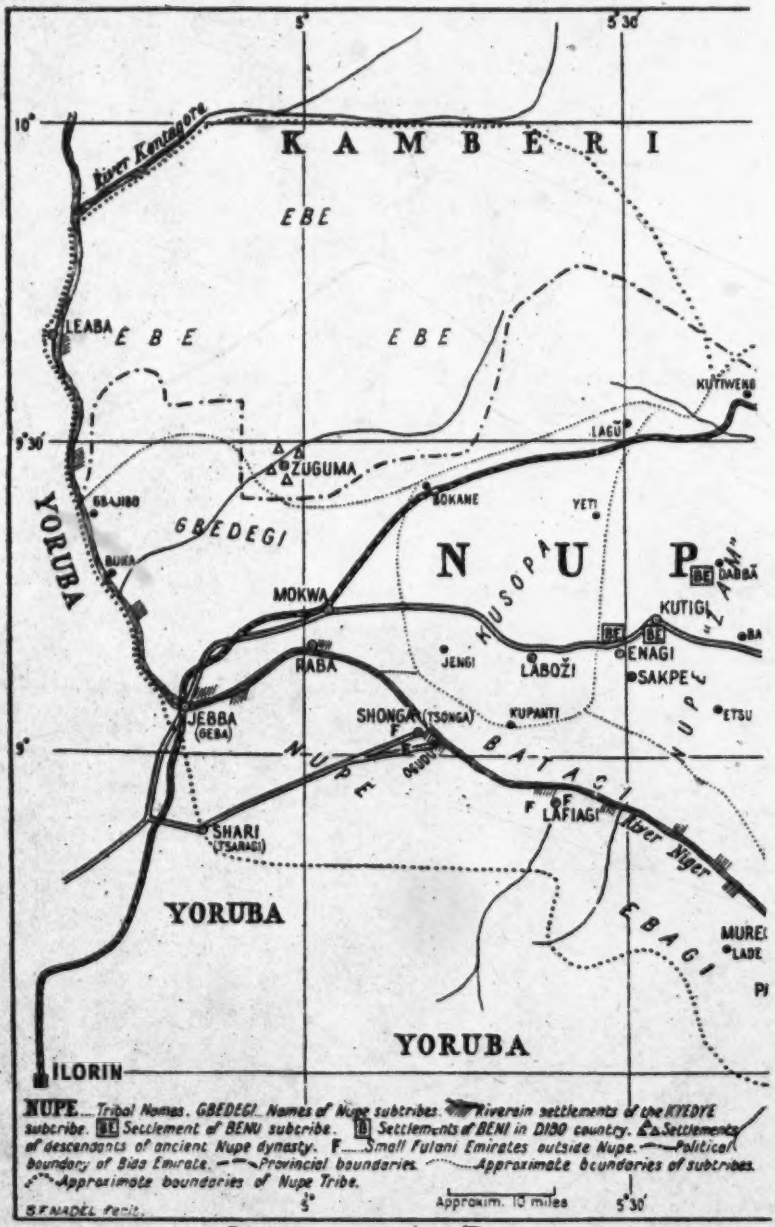

[End Map I (A)]

1: Nadel E-5 (1934-1936) 1942
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[End Map I (B)]